



The Muslim Sunrise

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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor. Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

WEST PAKISTAN (Center)

Rabwah

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D. C.
2. 2522 Webster Avenue
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 118 W. 87th Street
New York 24, N. Y.
5. 927 N. Fairfax Avenue
Los Angeles 46, Calif.

ENGLAND

The London Mosque
63 Melrose Road
London S. W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Herbstweg 77, Zurich 11/50

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monrovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

LEBANON

Sh. N. A. Munir
Rue Awzai, Beirut

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabayaia

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

Follow that which has been revealed to thee from thy Lord; there is No God but He; and turn aside from idolaters.

And if Allah had *enforced* His will, they would not have set up gods *with Him*. And we have not made thee a keeper over them nor art thou over them a guardian.

And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in *their* ignorance. Thus unto every people have We caused their doing to *seem* fair. Then unto their Lord is their return; and He will inform them of what they used to do.

And they swear their strongest oaths by Allah that if their came to them a Sign, they would surely believe therein. Say, 'Surely, Signs are with Allah. But what should make you understand that when the Signs come, they will not believe?'

Al-An'ām:107-110.

A Saying of the Holy Prophet

Whoever suppresses his anger, when he has in his power to show it, God will give him a great reward.

Editorial:

The Most Distinctive Contribution of Islam¹

Islam, literally means "resignation to the Will of God". Another meaning of the word Islam is "peace"—peace among mankind. It claims to define, explain and guide man's relationship with God, as well as to provide mankind with the ways and means of the maintenance of peace.

Islam does not claim to have a monopoly on truth. In fact, acceptance of, and belief in, all previous truths and in all of God's messengers is one of the basic doctrines of Islam. With Islam it is not just a matter of professing courtesy to the followers of the other faiths. For a Muslim it is an essential part of his faith. Islam proclaims that God has sent His messengers to all peoples. "There is no people to whom a Warner has not been sent", says the Holy Quran. The names of several of these Prophets occur in the Quran and their truthfulness and righteousness declared in unmistakable terms. One of such passages in the Holy Quran runs:

Say ye: 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.

And if they believe as you have believed, then they are surely guided.²

1. Being the text of a lecture delivered by Khalil Ahmad Nasir, editor of *The Muslim Sunrise*, at Grinnell College, Grinnell Iowa, on March 18, 1957.

2. Ch. 2, Verses 137-138.

The Quran refutes the idea that any one of these Prophets was sinful. It denies any blemishes on their character and proclaims that they were obedient servants of the Lord and shining examples of a righteous and pious life.

The implications of this teaching are much deeper than they may seem from a cursory look. This really means that Islam has made it binding upon a Muslim to recognize all previous truths and thus to appreciate the contribution of all major faiths of the world to mankind. The spiritual contribution of Moses, for example, is not limited to the Jews alone. It is also, and more so, a proud possession of a Muslim. The teachings of Jesus are not an exclusive heritage of a Christian. In fact, a Muslim feels that he is the rightful recipient of this heritage more than a Jew, a Buddhist, a Hindu or a Christian, for he sincerely believes that Quran has preserved the teachings of these Messengers better than the gospels followed by the believers of other faiths. A Muslim is never embarrassed of the fact that the Quran has so extensively borrowed from the guidance revealed earlier upon Moses, Jesus and other Prophets. He feels proud of being the recipient of all of these truths combined and culminated in the Quran.

This teaching of Islam assumes far more significance when it is realized that the Muslims believe in the advent of the Holy Prophet Muhammad as the fulfillment of many prophecies contained in the earlier scriptures. One may, for example, point out to the following verses of the New Testament:

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgement.

. . . I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

He will glorify me: for he shall receive of mine, and shall shew it unto you.³

The Muslims believe that these verses clearly prophesy the coming after the departure of Jesus of a Comforter who will guide the world into the whole truth hitherto not received. These verses of St. John also indicate that the coming Spirit of Truth will be the possessor of a verbally revealed book. The Muslims believe that this prophecy was fulfilled in the person of Muhammad on whom the Divine Law was perfected and culminated.

Thus, Islam assumes a unique position among the religions of the world. This means that if any genuine contribution of the founder of a faith may be claimed by its followers, a Muslim can always joyfully proclaim, "Well. This is already mine." The Holy Quran says that, "Therein are all lasting commandments (of the previous gospels)."⁴

The Quran is not an "inspired" Book in the sense in which the Bible is commonly claimed to be. It is the verbal revelation from God to Muhammad, who incidentally, could neither read nor write, and whose own sayings are collected in books called *Hadith*. Even the bitterest critics of Islam have generally recognized that the Quran has come down to the present times absolutely intact and pure as it was in the time of the Prophet. A Muslim, therefore, is entitled to feel that the guidance and teachings of the earlier Prophets have been given to him in their truest form, a belief which cannot be rightfully shared by those faiths whose gospels have not been preserved and, therefore, do not contain the pure teachings of these Messengers as they were revealed upon them.

Another significant implication of this teaching of Islam may be noticed in regard to the position in which a Muslim is placed *vis-a-vis*

3. St. John 16:7-14.

4. Ch. 98, Verse 4

his fellow-beings. When a Muslim recognizes the truth of the Prophets of other faiths, not as a mere gesture of courtesy but, as an essential part of his faith, it places him in a new relationship with other human beings. He feels bound to accept, as a basic conviction, that he is sharing his most valuable treasure with his fellow-beings. The ties of brotherhood, thus established by Islam are founded, not on any racial, national or geographical grounds but, upon the deepest spiritual convictions. The very first chapter of the Holy Quran begins with the enunciation of the same truth when it says:

All praise is due to Allah, the Lord, Creator, Sustainer and Nourisher of all the worlds.⁵

A Muslim is taught from the very outset that his Lord has made provision for both physical and spiritual sustenance of all of his fellow-beings. Not the slightest ground is left for him to boast of any superiority over the other human beings. The only criterion of being the recipient of more respect is a person's godliness and piety as is specifically said by the Holy Prophet. Not once does the Holy Quran mention God as the "Lord of Arabs", or the "Lord of Ishamelite" or the "Lord of Israel". The Prophet Muhammad never said that he was sent to the Arabs alone. "I am a messengers to all of you", he was commanded to proclaim. At another place in the Quran, it is said:

Verily, We have not sent thee but a mercy for all peoples.

Islam has, therefore, claimed to have a universal message. And, every Muslim has been exhorted to take this message to all mankind. Neither caste nor race is allowed to interfere in his way in sharing his set of spiritual standards and values with other human beings.

This teaching of universal brotherhood is not merely a proclamation of high-sounding principles with Islam. It is something for which the Muslims can be justly proud of having put into actual practice.

5. Ch. 1, Verse 2.

The history of Islam is rich in providing abundant instances of this real brotherhood in the Muslim Community. Islam, in fact, stands unrivalled in this field for it began in a people who had been practicing slavery for generations. Islam not only made provisions for the freedom of these slaves but also for their complete readjustment and absorption in the society as equals. Thus, many former slaves achieved the highest pinnacles of eminence in the community and became leaders in spiritual and academic fields. Even today when Muslims have unfortunately declined in the practice of their faith, their community life still shows the deep influence of this unprecedented heritage of early Islam. This standard of brotherhood, taught by Islam, is manifested not merely in terms of the community life of its followers but also in man's relationship to his Creator. Again and again Islam has emphasized the fact that it does not recognize ecclesiastical hierarchy. It does not believe in Church in the commonly understood meaning of the term. It does not justify priesthood or ministerial order. There are supposed to be no reserved pews, no privileged places for anybody in the mosque, the center of the Muslim worship. The very spirit of Islam is opposed to any intercession or intermediation between man and his Creator. Islam proclaims that every human being has his individual and direct relationship with God. It enables its followers to strengthen this relationship into a living communion, bringing the Creator and the man close to each other. It gives the Muslim the concept of a Living God. The details with which the Quran has discussed the attributes of God do not leave him as an imaginary Being in the minds of the Muslims.

The Quran tells a Muslim that the purpose of man's creation is that he should become a manifestation of God's attributes or, in other words, he should become an image of God. In order to achieve this goal, and to put one's self in complete accord with his Creator, one is necessarily expected to know his Lord intimately and directly. The Quran aims to achieve this objective first by describing God's attributes in detail and then by emphasizing that all of His attributes are living. He is eternally Living and His attributes are constantly manifest. If He spoke to His chosen ones in the past, He continues to speak now. If He heard the prayers of the yearning hearts before,

He hears them now. In fact, Islam has developed the concept of prayer in great detail and described it as one of the principal means of achieving union with the Lord. One pertinent passage of the Holy Quran runs as follows:

When my servants ask thee about Me, say: 'I am near, I answer the prayer of the supplicant when he prays to Me'.

So they should harken to Me and believe in Me, that they may follow the right way.⁶

Islam emphasizes that it is only through God that we can adjust our relationship with our fellow beings. Any other approach is bound to be partial and must fall short of achieving its goal in some respect or the other. We must recognize the simple fact that each one of us is related to every other human being and indeed to the whole universe, only through his or her own personality. This lies at the root of the whole concept of universal brotherhood of which we hear so much in these days and see so little in practice across the social, religious, racial and color divisions.

This belief in ever-living, ever-manifest attributes of God leads a Muslim to a firm conviction that this universe of ours, this entire cosmos, is not an accident but a design, with a manifest purpose. A study of this system, and the laws of nature which govern it, is a principal way of not only furthering the understanding of the Creator's attributes but also the means of verifying the truth of the guidance given to us. Islam does not base the salvation of a man on faith alone. It equally emphasizes both faith and appropriate actions. Nor does it demand a blind faith. On the contrary it invites mankind to faith through the exercise of reason. It does not ask a Muslim to ignore the laws of nature and to believe in anything contrary to them. It teaches that as revelation comes from God, who also is the creator of the universe, there is no conflict between that which He does and that which He says. It invites a Muslim, therefore, to understand the revelation of God through the study of His universe. The Holy Quran

6. Ch. 2, Verse 187.

invites mankind to the exercise of reason. It is full of appeals, invitations, admonitions and exhortations to "consider", "ponder", "reflect" and "understand" the phenomena of nature. It invites the "people of understanding and wisdom" to reflect upon the "signs" contained therein and to draw lesson from them. It asks us to judge and measure the message by the application of reason. Again and again we find in the Quran exhortations to set up reason and rational methods as the criterion of truth. No use of force, nor a demand to believe blindly is implied in Islam. It inculcates the development of an absolute faith and firm conviction in the spiritual truth and guidance as well as the pursuit of knowledge in all sciences and arts. "Knowledge is the lost property of a believer", the Holy Prophet is reported to have said. The Muslims in the earlier centuries fully realized the importance of this teaching and extended their studies and research in many a field. One can find a rich account of the contributions of Muslims to chemistry, arithmetic, algebra, philosophy, astronomy, geography and many other fields. But the basic point is this. Islam does not recognize that there is any conflict between the Word of God and the Work of God. These must, according to our beliefs, be in perfect harmony to each other.

One could go on to describe many other contributions of Islam in various directions. For example, it can be said that Islam has provided man with a detailed guidance on the values and standards of morality. Islamic definition of morals and the ways and means enumerated by Islam to achieve them, and thus live a higher and beneficent life, can also be discussed. One may describe the economic order of Islam as the best means of a wide and healthy circulation of wealth. Or, one may perhaps like to choose the teachings of Islam on the establishment of a lasting and enduring world-peace as its major contribution. But all of these, and many other contributions of Islam, are in a way only the extensions of its central and principal philosophy—that of a true conception and a closer understanding of God, on the one hand, and a perfectly harmonious concept of human relationship, on the other.

The fact is that if these two objectives can be successfully achieved by man, the purpose of his creation is amply and abundantly

fulfilled. We believe that Islam has provided proper and perfect means for the achievement of both. And, this, in short, is the most distinctive contribution of Islam to mankind.

A New Period in Muslim-Christian Relations

A Notable Book Reviewed¹

Muslim and Christian appreciation of the basic values that inspire the followers of these great faiths is an imperative in the context of world events today. "Yet lack of understanding between the two faiths is wide-spread and could lead to tragic consequences for both." This valuable book by Professor Kenneth Cragg (Editor, *The Muslim World*, Hartford Seminary Foundation, Hartford, Conn.), is an attempt to examine and evaluate a new period in Muslim-Christian relations against a background of twentieth-century tensions.

The great need of such a study is evident. Dr. Cragg is eminently equipped, both by scholarship and experience, to carry out the study. The result is now with us and we have great pleasure in commending it. We offer our felicitations to Dr. Cragg on his great achievement. His objective approach towards the subject is particularly worthy of appreciation. We trust we shall not be taken amiss when we say that *The Call of the Minaret* makes a courageous departure from the normal missionary tradition in this respect. We welcome this departure for its own sake, as well as for the promise it holds out for the future.

1. *The Call of the Minaret*. Kenneth Cragg. New York. 1956. Oxford University Press. Price \$6.25.

If students of Islam and Christianity make it a habit to approach the subject of their study in the objective, sympathetic and reverent spirit, which is throughout evident in Dr. Cragg's book, we should soon witness a much closer understanding between the two faiths than we observe today.

An outstanding feature of Dr. Cragg's work is that where more constructions than one were possible, he has striven to choose the most favorable. He would otherwise not have succeeded in the great task that he had set himself.

It was not to be expected that in his exposition of the doctrines and teachings of Islam, Dr. Cragg should depart from what has come to be known as the orthodox view in respect of points on which differing views have been held by Muslims. Yet perhaps reference to other well-known views may have still further added to the great merit of his book. For instance, he makes reference, in one or two places, to the doctrine of abrogation, that is to say, that some of the earlier verses of the Quran were abrogated by later verses. He must, however, be aware that this has never been unanimously accepted. In recent times, the Ahmadiyya Movement, for instance, has never countenanced this view and has vigorously demonstrated the contrary.

The author has also, in connection with one of the main themes of which he treats his book, proceeded on the basis of the notion held by certain sections of Muslims, that Jesus was not put upon the cross, and that some other person bearing a resemblance to him was crucified in his stead. In support of this assumption he cites Ch. IV, Verse 157 of the Holy Quran, "they did not kill him, they did not crucify him, it was made to appear so to them." But the "disavowal of the crucifixion", in the words of Dr. Cragg, by the Quran is not a disavowal of Jesus having been put upon the cross, but a disavowal that he died upon the cross. We set the translation of the whole verse from which Dr. Cragg has taken the citation quoted by him. It runs:

And their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;' whereas they slew him not, nor crucified him, but he was made to appear to them like *one crucified*; and those who differ therein are certainly

in a state of doubt about it; they have no *definite* knowledge thereof, but only follow a conjecture; and they did not convert this *conjecture* into a certainty.²

It is thus clear that the Quran does not state, nor does it imply, that any person other than Jesus was put to death by crucifixion in his place. What it does deny is that the death of Jesus was brought about through crucifixion. Even a close and critical study of the Gospel accounts lends considerable support to the view that Jesus was taken down from the cross before life had become extinct. He remained upon the cross only a short time, his bones were not broken and there is no valid evidence which could establish the definite conclusion that he had departed this life before his body was taken down from the cross to be handed over to Joseph of Armithea. In fact, the issuing of blood and water when his side was pierced, by the point of spear by a Roman soldier, would be evidence that he was still alive at the time.

The Quran has been concerned to deny the assertion of the Jews that they had brought about the death of Jesus in a manner which, according to their view, would be proof that he was not a righteous prophet.

Consequently, the whole reasoning of Dr. Cragg based on the view that he has set out, falls off its mark with reference to those who do not read the passage of the Quran referred to by him in the manner in which he, along with certain sections of Muslims, seek to read it.

Dr. Cragg argues very pertinently that if God's intervention on behalf of Jesus took the form of substituting in his place somebody else to be crucified in his stead, it would be open to question on the ground that such intervention was not based upon justice. To Muslims, the doctrine that Jesus atoned for the sins of mankind by suffering death upon the cross, also appears to be open to the same objection, of vicarious punishment, viz. the innocent taking the burden of punishment of the sins of the guilty. Salvation through sincere repentance

2. The translation is taken from the volume published by the American Fazl Mosque, Washington, D. C. under the title, *The Holy Qur'an: Arabic Text and English translation* under the word "crucified" to the effect, "i.e. killed him by crucifixion". The passage in the Quran occurs in Ch. IV. Verse 157.

and amendment, winning the mercy, compassion and love of God, appears to the Muslims a juster doctrine, forging closer between man and his Maker the bonds of love, devotion and adoration, than the doctrine of the atonement.

Dr. Cragg has also made reference to the Quran in connection with the quoted saying of Jesus that his death would be the death of peace, and has sought to supply his own interpretation of the shape and quality of the death of Jesus. The reference in the Quran, however, does not support the author of *The Call of the Minaret*. We quote the relevant verse. It runs:

Peace was on me the day I was born, and peace there will be on me the day I shall die, and the day I shall be raised back to life again.³

We have not run far to determine the connotation of the word "death" used in this verse, as in the same chapter which relates to John the Baptist it runs:

Peace was on him on the day he was born, and the day he died, and peace there will be on him, the day he will be raised up to life again.⁴

The words used in both cases are exactly the same.

Dr. Cragg has sought to build the thesis that the willing surrender of Jesus to the march of events which he knew would lead to his crucifixion, somehow furnishes us with a higher standard or value than would resistance to, and overcoming of, a threat or evil. The prayer of Jesus in the Garden of Gethsemane raises several issues in this connection. It is not, however, our purpose to enter into them here. All we would invite Dr. Cragg and his readers to consider is what course should the Church, having regard to the example of Jesus, urge Christian Governments and peoples to follow today in face of the threat from godless Communism? Should they continue their preparation to meet, resist and overcome this threat to peace, security and happiness of

3. Ch. XIX. Verse 34.

4. Ch. XIX. Verse 16.

mankind, or should they adopt an attitude of surrender? In other words, which of the two standards or values should the peace-loving nations of the world adopt at this crucial moment in man's history, one of surrender in all circumstances, or of resistance to and overcoming evil.

There is one fundamental aspect of the thesis underlying Dr. Cragg's presentation of the relationship between Christianity and Islam, which leaves us somewhat puzzled. We have not been able to discover in *The Call of the Minaret*, the author's stand on the relationship between Jesus as presented by him, and the Prophet of Islam. The Islamic view is, of course, that both were righteous servants and prophets of God. Jesus was a prophet in Israel and his mission was to bring the Jews back to the purity of the Law of Moses, to wean away from too rigid an adherence to the letter of the law and to persuade them to temper justice with abundant mercy and forgiveness. He himself described his mission as not one designed to destroy or to set aside the Law, but one designed to fulfil it. To those who sought to lead the good life and desired to achieve salvation, his advice was to follow the Law and the prophets. He exhorted the people to do that which the Scribes and the Pharisees told them was prescribed by the Law of Moses, but warned them not to follow the example of the Scribes and Pharisees, inasmuch as they said but did not.

The Prophet of Islam and the Quran affirm the righteousness of Jesus. The Prophet of Islam was the Comforter foretold by Jesus who brought "the whole truth" which was yet to come.

If Professor Cragg accepts both these great personalities in the realm of faith and religion as true, we would be anxious to know how he would define their mutual relationship. On the other hand, if he does not accept the Prophet of Islam as true and righteous, the whole basis of his approach to Islam and the Muslims would become inconsistent.

We trust he will take a suitable opportunity to resolve the difficulty to which we have drawn attention.

We are deeply impressed by Dr. Cragg's fairness, objectiveness and sincerity. We sincerely commend this very valuable book to all those who are interested in an objective of Islam and Christianity.

ISLAM - THE PERFECT RELIGION

by

S. Nasir Ahmad, Zurich, Switzerland¹

Islam is that universal religion which embraces different peoples and races of the world. The number of the followers of Islam is estimated variously between 400 and 600 million people. It is, of course, not easy to get at the exact number of Muslims living beyond the Iron Curtain. It is strange to note that while we hear so much in the West about Muslim nations and Muslim countries, little is known of the true teachings of Islam. The reason may be that Islam has not, for the last few centuries, played any important role in the political life of the world, and therefore the layman in the Western countries has not thought it fit to occupy himself with this religion.

Secondly, Islam has been presented mostly to the West by those non-Muslims who, out of different motives, were able only to give a caricature of this religion. If this did not happen with ill-will, it was due to dire ignorance on the part of the writers themselves.

I have been sometimes put the question: Are you a Muslim or a Mohammedan? It is little known in the West that a Muslim does not like to be called a "Mohammedan" and that the name of his religion is Islam, and not "Mohammedanism". Although the Muslim holds the Prophet Muhammad in great veneration, yet no divine attributes are ever attributed to his person. The One God alone is worthy of worship. For this reason the name of this religion is Islam—which means submission to God—and not "Mohammedanism", as is the case with other religious creeds which have come to be called after the names of

1. An English version of a speech delivered by S. Nasir Ahmad on 8th October, 1956, at the Oriental Institute of the Vienna University.

their Founders. The Holy Scripture of the Muslim, unlike other religious Scriptures, gives him this name.

Another question which betrays lack of knowledge about Islam is also sometimes put to me: Why does Islam believe that women have no souls? Should I attempt to answer this question I would have to imply that Islam holds this opinion about women, an opinion which has absolutely nothing whatsoever to do with the teachings of Islam. It were the Christians themselves who started discussing this proposition, and it was Bishop Tertullian who put it forward, and after lengthy discussions, it seems, it was decided to shift this opinion on to Islam. The Islamic teaching on the subject was not consulted.

In our time, however, Islam is entitled to be studied and to be correctly understood, for a religion with so many hundreds of millions of devout followers deserves it.

Conception of Religion

Not only Islam but also other religions have to cope with the situation that the modern world is without any true conception of religion at all. Religion is considered to be something additional or even superfluous, something foreign to human life and thus unnecessary. Islam teaches that religion is the way of life. As one looks upon life and ponders over the Creator and seeks relationship with Him, as one conducts oneself towards fellow-creatures—that is one's religion. Religion should not only influence our souls but also our material lives. It should not only emphasize the Hereafter but also supply guidance on good conduct in this life.

The Prophet Muhammad (peace be on him) says that there are two categories of sins: the ones that we commit against God, and the others that we commit against our fellow-beings. The former shall be forgiven by God, but not the latter unless we seek their redemption through reconciling ourselves with our human brothers who have suffered at our hands. Religion, thus, is not perfect if it fails to maintain

due balance between human rights and man's duty towards God. The Prophet once put the essence of Islam in a nutshell thus:

"A Muslim is one from whose hands and tongue the others are secure."

This saying is also an allusion to the word "Islam" which means peace and security.

Islam maintains that there can be, and is, only one religion in the world. What is termed as so many religions are various aspects of the same religion. They are parts of a whole and as such not complete. A close study of the different religious systems reveals how very much related they are to each other. The controversy which appears to exist between them has been settled by Islam through the following explanation:

God has been sending at different periods different Messengers to different nations. All these Messengers brought teachings from God which consisted of two vital parts: the part containing eternal and irrevocable truths, and the part concerning with the local and temporal conditions. It was, nevertheless, the purpose of God to combine all these teachings at a given time into one single religion and thus give the world the perfect religion in its final shape, eliminating those parts of the earlier teachings which had no eternal validity. The error lies in the fact that the followers of earlier religions assumed their Prophet to be the last one and thought that the parts of their teachings with temporary bearing were also meant for all times. This position brought them into conflict with facts. Thereby arose so many different "religions". Finally, through Islam, the final and the perfect form of religion was presented to the world. A verse in the Holy Quran refers to the perfection of religion through Islam:

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion (5:4).

Pillars of the Faith of Islam

Every religion revolves around the person of God. Every religion speaks, therefore, more of God than of other subjects. Islam, however, speaks much more and in greater detail of God than of other subjects, and this is in character with its claim to be the universal religion meant for all times. The God of Islam is not a tribal God who should belong to any one race or people. He is introduced, in the opening verse of the Quran, as "Lord of all the worlds". Not only a broader and wider meaning is conferred to the concept of Godhead but emphasis is also laid on the fact that mankind is one. The Unity of God is stressed in Islam more than anywhere else. All ideas and beliefs about the Oneness of God which circulate in human society are the result of the uncompromising teaching of Islam about the Unity of God. Islam does not tolerate any partner with the Divine Being. His are the most sublime and most perfect attributes, and the attribute of mercy embraces and surpasses all other attributes of God. The Quran also calls God as Father, but this again is intended to point to His Unity. He is without son or daughter, since He is Eternal. Sons and daughters are for mortal beings who have to somehow continue their generation. The first pillar of the faith of Islam is contained in its Article of Faith:

There is none worthy of worship but God, and Muhammad is a Messenger of God.

This doctrine underlines the Unity of God and also draws a line between human and divine. The Prophet shall never be regarded as super-human, he may never be worshipped. A Muslim is exhorted to pray *for* the Prophet and not *to* the Prophet. In his prayer for the Prophet the Muslim invokes the unlimited blessings of God on him.

Almost everybody cherishes the idea of God, though for many it lurks only in the background of their thoughts and pre-occupations. It is the purpose of Islam to bring this idea in the foreground, and it employs means to enable us to do so. One of these means is prayer.

Prayer is the second pillar of faith of Islam. The Muslim prayer encompasses all the various forms and positions and attitudes of humility and humbleness before the Creator which other religions have prescribed separately, e.g., standing, kneeling, sitting, prostrating oneself and so on. Every position in the prayer reflects the inner feelings of man, and one speaks pertinent words of prayer in the respective positions, thus confessing one's own shortcomings and weaknesses in the presence of the All-Knowing Creator and seeking His help. Islam does not recognize any priesthood. No special garments or external signs distinguish the "dignitaries" from the common man. A Muslim does not have to go to a priest to unload his sins through confession before a human being and thus seek redemption. He may ask some one to pray for him, but confession is made before God and God alone. Islam has introduced prayer in our daily life, as part and parcel of our being.

Once a year the Muslim gears himself onto a period of reflection, meditation and special prayer. That is the month of fasting, known as *Ramadān*, during which a Muslim abstains from partaking of any sort of food or drink daily between the first streak of morning upto sundown. The sick as well as those on journey should not fast, they must, however, make up their fasts later in the year. For those who would stand the fasting only with the greatest difficulty, there is an expiation: the feeding of a poor person. The care of the needy and the poor is a remarkable characteristic of Islam. The Muslim is often reminded of his duty towards his less fortunate brothers, and on innumerable occasions charity has been prescribed. The charity of the Prophet, especially during the month of fasting, has been compared to a strong gale which knows no hindrances. Fasting enables one to acquire the necessary strength for self-discipline. One learns the pangs of hunger and also gets more closely acquainted with the plight of the less fortunate members of society. One has also the opportunity to thank God for the multiple gifts which one is prone to take for granted in the course of everyday life. Fasting has, moreover, further spiritual and physical benefits. The institute of fasting is the third pillar of faith of Islam.

I have referred to the care of the needy and the poor. The fourth pillar of faith of Islam has a special bearing on this aspect of human society. A tax, called *Zakāt*, is levied on the wealthy for the exclusive benefit of the needy. This tax is collected on goods and property which, for once, are not in daily use. Every amount of money over and above a certain limit which remains in the possession of a person for full 12 months is liable to *Zakāt*, i.e. $2\frac{1}{2}\%$ thereof must be surrendered to the public treasury. It applies to a certain minimum quantity of cash or goods or cattle. The *Zakāt* does not only aim at providing means for the needy and the poor of the society, it is also designed to hinder the unfair hoarding of money and of goods which money can buy. It aims at a rapid and continuous circulation of money which is a pre-requisite for a healthy economic set-up. The obligation of *Zakāt* fulfils a big need for the maintenance and promotion of a sound economic system. It helps to slash class differences. An interesting feature of this tax is that it is not regarded as a favor shown by the well-to-do to the needy, but is looked upon as due right of the poor which has to be returned to them.

Zakāt has its complement in the form of prohibition of interest. Islam seeks to make commerce independent of interest. The modern commercial world cannot easily grasp the possibility of trade without interest, but in fact there is no natural link between trade and interest. The present-day commerce has made itself dependent on interest, and it can in the same way be made independent of interest, though, of course, only by degrees. Islam does not allow the practice of cartels and monopolies either.

The economic system advocated by Islam is a golden middle between the two extremist systems of capitalism and communism. While capitalism makes little provision for the needy, communism, on the other hand, knows only one overriding principle: the State, and there is hardly any room for the exercise of the individuality of the citizen in that system. Islam seeks to maintain a balance between these two extremes. It protects the interests of the State as well as those of the individual. It is a middle path and as such much more compatible

with human nature than other systems which fail to take human nature into account.

Of all the economic systems which are prevalent in our time, it is only the one of Islam which is capable of effectively combating the communistic system. I have no doubt that communism sees in Islam a potential enemy which is capable of pulling down the entire structure of a godless ideology. The communists do not tolerate any Islamic missionary activity in Russia or, for that matter, in the Russian satellite countries. The economic system of Islam, as represented through the institute of *Zakāt* (the prohibition of interest reinforces it), is the fourth pillar of faith of Islam.

Pilgrimage to Mecca is a remembrance of the preparedness of Abraham to sacrifice his son, Ishmael, in the path of God. The journey to Mecca for the purpose of pilgrimage is obligatory upon him who has the necessary means at his disposal and for whom the passage is clear and safe. At the Pilgrimage all the natural instincts of man find their vent. The pilgrim visits the place where Abraham re-built the first House of God, where the Prophet Muhammad (peace be on them all) preached his message under the severest conditions. The pilgrim thinks of all the sacred blessings which emanate from these holy leaders of mankind and then makes his own resolves to follow the good example of his spiritual ancestors.

The Islamic Pilgrimage is not a mere ceremony; it represents the climax of the practical side of the Islamic teachings, the accomplishment of the principle of universal brotherhood of all human beings. Consider a gathering of hundreds of thousands, men and women, of all colors, yellow, dark and fair, wrapped in similar, white, unsewn sheets, bare-headed, alike in looks and filled with the same thoughts and prayers, shaking off all differences of class, color and wealth, moving around the House of God, bowing before their Creator and prostrating themselves in His presence. On the occasion of Pilgrimage all differences of status and position just vanish. The whole mankind takes the same attitude before the Creator. Nowhere else in the world is such a pattern of brotherhood and practical equality before the Creator to be experienced.

The Quran

The Holy Book of the Muslim is the Quran. It is a record of the verbal revelations from God received by the Prophet during his 23 years of ministry. The Book and the revelations contained in it are not to be confused with the so-called "inspired" writings which are set down by a human being under the guidance of God. That is human word, written though it may have been by the help of God. It cannot be classified as the spoken Word of God Himself. The Quran—as the Muslim believes—is the very Word of God which He spoke and which the Prophet received in the same construction and then dictated it to his scribes. A unique characteristic of the Quran is this that it has been spared up to this day the vicissitudes of time. Time the Destroyer has had absolutely no effect other than that of preserving the text of the Quran in its pristine genuineness. Almost 1400 years have passed since the revelation of the Quran, but no jot or tittle has been changed in the body of the Book notwithstanding the split of Muslims into so many sects and groups. The Quran is the same Quran for all of them. Attempts of European scholars at finding alterations or interpolations in the Quran have failed. Even the antagonistic-minded writers have had to admit that the Quran is the only book in the world which has remained intact during all these centuries. For the Muslim, however, this is no mere chance. He traces it to a verse of the Quran itself where God has promised this protection to the Book. It says:

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (15:10).

The word Quran means: that what is read. In fact the Quran is the most-read Book in the world. The Bible may be the most published book in the world, but it is the Quran which is most widely read. The Quran is not a reference book arranged alphabetically or edited under different headings. The teachings of the Quran are spread all over the 114 Suras. The arrangement of the Suras and the verses which appears to be unusual is in accordance with the human nature. There is a deep psychological link not only between each of the 6348 verses of the Holy Book, but also between the various Suras which have

been ranged to each other as pearls in a chain so that the connoisseur finds ample beauties everywhere.

The Muslim Outlook

The Muslim outlook is based on the belief that everything in the world belongs to God. Man is only as a tenant and trustee and is responsible for his behavior towards what he calls his belongings or even what he does with his own person and with his faculties. He is not allowed, for example, to commit suicide. The Muslim places his highest trust in God, a fact which the non-Muslims tend often to confuse with the so-called pre-destination. A Muslim is not a fatalist in the sense in which he is regarded in the Western countries. Fatalism is foreign to the spirit and essence of Islam. Islam exhorts upon man to utilize his best faculties for the good of mankind, to display his moral qualities in the best way and to place himself in the service of humanity in general. He should, however, never be proud of his qualifications or accomplishments and never rely on the means at his disposal, for he cannot achieve anything without the help of God. Islam teaches that there is nothing morally good or bad in itself. It is the "how" and "when" of the expression of our moral faculties which make them either good or bad. The same faculty can at one time be good, and at another bad, it depends on the occasion and the mode of its expression. Thus neither love nor forgiveness are always good moral qualities nor hatred and punishment always bad morally. Islam determines the purpose of man's life in that man should serve God—through serving the creation of God. Service to God does not consist in prayer and fasting alone; every service rendered to mankind with a view to seeking the pleasure of God comes under the category of service to God. That is a part of worship of God.

Islam and Government

Islam being the way of life is inseparable from public and political life. It inculcates upon its followers to obey the authorities and co-operate with them in carrying out the functions of Government. It condemns rebellion against rightfully established governments. The

Prophet Muhammad (peace be on him) says: Each of you is a shepherd and shall have to give account for all that is placed under his care. On the Day of Judgment the tongue, ears, hands, feet, etc. shall bear testimony for or against man.

Islam calls upon the statesmen and politicians to respect the moral principles in the same way as it is expected of the individuals. That the individual should let moral code guide his conduct is as well the duty of the leaders of political life. The main cause of discontent among nations is the unhappy fact that moral laws are regarded only to be the business of the individual and their importance in politics is totally ignored. Every one is keen on his own advantage. The Prophet of Islam says: You ought to aid your brother, be he right or in the wrong. The Companions of the Prophet asked what he meant by helping the brother who himself was wronging others. The Prophet answered: In that you withhold him from doing the wrong.

All international treaties must be respected. The Islamic State should look after all the primary needs of its citizens.

In order to settle international disputes Islam suggested, 1400 years ago, a system of collective consultation and action made necessary through the attitude of a belligerent nation. It constitutes the formation of a body representing a sort of World Parliament similar to the United Nations Organization. The present-day UN does not quite fulfil the conditions which Islam has laid down for the successful running of such an organization, therefore it does not always succeed.

Peace and War

Islam has a word to say on world peace as well. It has not only set down principles to guarantee peace, it has also taken steps to ensure and to maintain world peace. No State is allowed under any circumstances to start an aggressive war. Islam knows only one kind of war, i.e. to defend oneself after having been attacked, and this is a course which even the neutral States would not shun.

It is often claimed that Islam has been waging wars with a view to propagating itself. For a person who is aware of the facts, nothing can be stranger to and farther from the truth. The Quran teems with verses which declare the freedom of conscience and freedom of religion. As for instance, we have:

There should be no compulsion in religion (2:257).

But there is another verse which deals a death-blow to this unfounded objection. We read:

And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security (9:6).

It should be noted that this passage pertains to times of war. It is not allowed, even during the state of war, which has been started by non-Muslims to compel Muslims to give up their faith, to force the faith of Islam upon a non-Muslim refugee who seeks help from the Muslims. All that the Quran allows in such a case is that the message of Islam should be conveyed to the person concerned and then he should be brought to *his* place of safety.

During the life of the Prophet, Muslims were attacked several times by the Arabs. It was after a long and protracted period of 13 years that the Muslims were allowed to defend themselves. Upto now they had suffered and suffered without being allowed to hit back. They had been forced to leave their home and flee to Medina. The enemy would not let them in peace in Medina. He followed them and collected other Arab tribes in a concentrated effort to eradicate the Muslims. During the last ten years of the life of the Prophet many battles were fought by Muslims in their own defence. They were always outnumbered by the better armed and equipped enemy. A remarkable feature of these battles was that they were fought in or around the town of Medina, a fact which amply shows that it were the Arabs who came to attack the Muslims and that the latter were always on the defensive. Even on the battlefield the Prophet had given instructions not to start the battle but always to await the attack of the enemy, hoping to the last that there would be no battle at all.

Impartial and objective statements of historians stress the point that the objection that Islam has waged wars on its opponents for the sake of effecting their conversion is utterly baseless. The well-known writer Thomas Carlyle refutes this objection in his work "On Heroes and Hero Worship" in a convincing manner.

True, there were times when some Muslim rulers did wage wars for their political pursuits, but they had as little to do with Islam as the 20th century Christians with a record of two world wars have to do with Christianity. There is one thing which can be said with certainty: If the world would take the precautionary measures which Islam has recommended to safeguard world peace, there would be less wars, and if the world were to follow the instructions of the Prophet of Islam, illustrated through his personal example, with regard to the conducting of a war, then a war would not bring in its wake such terrible misery and havoc which the West has experienced during the first half of this century.

Rights of Women

Before Islam, women had no social rights worth mentioning. She was treated as sheer property, with obligations numerous while rights none. Islam underlined the dignity of the female as daughter, mother and wife. Women who used to be sold before the advent of Islam—this state of affairs prevailed in Europe as late as the last century—were declared to have rights of property. Their rights were recognized in proportion to their duties. Daughters, who sometimes were buried alive out of sense of shame on the part of fathers, were to be brought up and educated in a dignified manner if the parents sought the pleasure of God. Respect and regard for mothers on the part of children was epitomised in the saying of the Prophet to the effect that they should look for Paradise under the feet of their mothers (i.e. through doing service to them).

Under the Islamic law of inheritance women are entitled to inherit their fathers, children, brothers and husbands. This was the first time in the history of religion that women came to enjoy right of inheritance.

Islam considers man and wife as two indispensable parts of a whole. Both have rights and obligations vis-à-vis each other. The relationship between man and wife has been described by the Quran in the following beautiful words:

They are a garment for you, and you are a garment for them. (2:188)

Islam regards the status of married life as the normal state of man.

Religion and Science

Christian scholars have long been occupied with the controversy between religion and science. Islam settles it in the simplest possible way. It proclaims that religion is the word of God and science is the work of God. There cannot exist any real discrepancy between the word of God and the work of God. The apparent controversy is due to false interpretation of either the word of God or the work of God. When scientists find fault with religion it is due to two reasons: either they do not understand the true significance of religion (i.e. the word of God) and thus attribute false things to religion which it never taught, or they do not quite grasp the true nature of the work of God which they see displayed in the wide Nature. Islam maintains that no discoveries can be made which should worry religion in that they should be against the principles set down by religion. Everything in the universe can be brought into conformity with the Quran. The Quran has provided an inspiration for scientists to investigate Nature and to infer proofs of the existence of God from it.

Sin, Forgiveness - Heaven and Hell

Islam does not support the theory of the original sin. Man does not come to the world with the load of the sins of his fathers. Sin cannot be inherited, one can inherit at the most inherent weaknesses or shortcomings, but even these are not insurmountable. Man enjoys a certain freedom of action, sufficient to enable him to be responsible

for his actions. The Prophet declared: Every new-born child comes to the world with a pure, fleckless soul, and it is the parents and other influences of surroundings which make him what he becomes later in life. Sin, according to Islam, is the deliberate defiance of the authority of God. Thus man cannot be called a sinner unless he has reached the age of reason where he understands the commandments of God and is able to distinguish between good and evil.

Concerning the redemption of sins Islam says that they can be forgiven through true repentance. Hell is like a reformatory of a temporary character where the souls will be placed till they are purified and cleansed of their evil inclinations. Islam does not contemplate eternal condemnation. God says that His mercy surpasses all the other attributes of His. It would indeed be far from the mercy of God if man were to be condemned for ever. Heaven, the place of God's pleasure, is, on the contrary, eternal. The Hereafter is nothing but a continuation of our life here below. A hellish as well as a heavenly life start on earth.

Salvation

It may be asked if Islam claims to be the only religion which leads to man's salvation. Every believer knows the true answer to this question, but I would say something fundamental. No doubt, Islam claims to be the path leading to God which enables man to achieve his goal. It promises its followers salvation. But it does not follow that those who have no knowledge of Islam or have only wrong ideas about its teachings, for no fault of theirs, shall necessarily be condemned by God. The mercy of our God is much too great for that. It ought to be, however, our earnest desire to seek the right path and pray to God to help us find that path. The case of those who have arrived at the truth of Islam and yet they strive to lead others astray, is different. As long as man lives the door of repentance is open. After the death, those who were in ignorance on earth will once again get the opportunity of accepting the truth if they so choose.

The Ahmadiyya Movement

The Ahmadiyya Movement was founded towards the end of the last century by Hazrat Mirza Ghulam Ahmad of Qadian, India. He claimed to be the Promised Messiah for the Muslims as had been foretold by the Prophet Muhammad. He also claimed that in his person the prophecy about the second advent of Jesus had been fulfilled. He said, in fact, that God had raised him to fulfil the expectations of different nations about the coming of a universal religious leader, and that he had come in order to spread Islam all over the world as the universal religion. The Ahmadiyya Movement in Islam maintains several Missions in European and American countries. It is also working among Muslims in order to win them over back to the original Islam. It has in view the unity of followers of different religions in one single religion—Islam. A short while ago, translations of the Quran have been published by the Movement in three European languages. Some mosques have already been built in the West, others are being planned. It is the conviction of the Ahmadiyya Movement that the present state of Muslims all over the world is incompatible with their history, their traditions and the Islamic teachings. The Movement believes further that Islam can do without any attempts at "modernising" it, since the teaching possesses such an elasticity that enables it to adapt itself to all conditions of life at all times. No change is required in the body of the teachings of Islam. No Prophet shall ever come in order to proclaim a new Law, but only to interpret and explain the existing Law, i.e. the Quran.

It would be wrong to look down upon Islam as something inferior in the light of the present-day conditions in Muslim countries. Islamic culture fell from the heights of its glory, but now it is making up that which the West was able to make up during the last century. Muslim countries seem to be getting over their middle age, and this process of adaptation cannot always be carried through quite smoothly.

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BOOK REVIEWS

The Ideas of Arab Nationalism. Hazem Zaki Nusiebeh. Ithaca, N. Y. 1956. Cornell University Press. 227 pages. Price \$4.00.

The Middle East has assumed new importance in the world politics since the Franco-British-Israeli invasion of Egypt. The world is showing an increasing awareness of the need of understanding the Arab people, their religious ideologies and national aspirations. *The Ideas of Arab Nationalism* is an account of the genesis and orientation of Arab political thinking from the pen of one who is both a scholar and a responsible official of his country's Government. Dr Nusiebeh, who received his Ph D in political science from Princeton University, is Under Secretary of the Ministry of Reconstruction and Development in Jordan.

Although Middle East represents many countries spread in Asia and Africa yet a common language, historical and spiritual tradition and identity of interests bind these people into strong ties. It will be unwise to dispose of the genuine aspirations of the Arab people by labeling them as nationalism and giving the impression that it is merely an emotional and misguided outburst of reactionary people. It is, indeed, to the best interests of the West and the world to appreciate, and give a sympathetic understanding to the feelings of, the Arab people.

Dr. Nusiebeh has traced the sources of the Arab nationalism from the pre-Islamic period down to the modern times. He has discussed the impact of Western concepts on the Arab world. He has also described political theory as conceived by Arab leaders and writers, and as it exists in the actual day to day conduct of governments.

Dr. Nusiebeh has presented a revealing and enlightening picture of the political thinking of the Arab people and their leaders and has successfully traced its origins in their history and tradition. This is a very informative and valuable book for a layman as well as a student of the field.

Political Theory and Institutions of the Khawarij. (The Johns Hopkins University Studies in Historical and Political Science. Series LXXIV. No. 2.) Elie Adib Salem. Baltimore. 1956. The John Hopkins Press. 117 pages. Price \$3.00.

The *Khawarij* are one of the earliest sects in Islam. From the religious point of view their importance lies in the formulation of questions relative to the place of Caliphate and the meaning of Islam, of belief and conception of God. Politically, they are known in the history for their continual insurrections, often ending in temporary conquest of some province, during the caliphate of Ali and the Ommayyids. "Judgement belongs to Allah alone", was their favorite slogan on which they parted their ways from Hazrat Ali's Khilafat. The *Khawarij* in later years, developed a conception of state and of faith which is known for its puritanical character. It demands purity of conscience as an indispensable complement to bodily purity for the validity of acts of worship.

The majority of the early Muslim writers disagreed with the reasons on which the *Khawarij* chose to dissent from Ali's Khilafat. Few took the trouble of writing much about them although some valuable sources are fortunately available.

In this booklet, Mr. Salem has collected some very valuable and enlightening material on the beliefs and dogmas of the *Khawarij*. He discusses their creed and their political social and juridical theories. In his research the author has made good use of the writings of such early historians as Tabari Ibn-al-Athir and Ibn Khallikan. He has also referred to the books written by the *Khariji* authors in the discussion of their doctrines.

So far little work has been done in English on the history and beliefs of this early sect of Islam. Mr. Salem's book is a valuable and scholarly contribution.

The Muslim Sunrise

A quarterly magazine of the faith of Islam founded by Dr. Mufti Muhammad Sadiq and published by The Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N. W., Washington, D. C. Editor: Khalil Ahmad Nasir.

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